1: Jenness--63 (1913-16) 1922 Copper Eskimo
116, 342, 356

"If the temperature of the hut rises above the freezing-point, the ceiling immediate begins to drip. This often happens when the meals are being cooked, or when the hou is filled with people. Slight dripping can usually be stopped by chipping away the ice at the place from which the drops are falling, or by holding against it a lump of snow, which will freeze against the wall and lower the temperature at that spot. Neither method, however, will permanently stop it, unless the temperature of the hut is lower ed as well. Often when the ceiling of a hut is thus plastered with lumps of snow, they themselves become soaked like sponges and fall on the inmates' heads; I have seen thi happen to a native lying in his sleeping bag, with a rather amusing result. The only sure remedy is to knock a small hole in the roof, so that the cold air streaming in wil freeze the walls again. Old huts are pitted with many holes where the roof and walls have dripped and melted away. By day the natives take no notice unless the weather i stormy, but at night, before going to bed, someone will often go outside and close all the chinks with snow. It is not always pleasant, though, to stumble about in the darkn and clamber up on to the roof, so frequently they merely block the largest holes from inside with scraps of skin or mittens, or with handwipers of ptarmigan skins, and let the others remain. The door is closed with a block of snow, dragged inside and set in place from within, with loose snow cementing the edges. It is not wise to close up the

hut too tightly, however, or the air becomes foul and suffocating. In the fall of 1914, I was travelling with a Copper Eskimo across Dolphin and Union Strait, and carefully closed up every chink and cranny in our first snowhut, in order to increase its warmth. Early next morning our lamp refused to burn, and it was only then that we realized how impure the air was and quickly broke open the door. (3)"

"3. Cf. Stefansson, My Life with the Eskimo, p. 245 et seq."

2: Stefansson--64 (1908-1912) 1914 Copper Eskimo
116, 342, 356

"The house is now fit for occupancy and will be occupied as long as circumstances require. When the weather is cold out-of-doors, it is possible to keep the snowhouse very comfortably warm for the cold from the outside neutralized the heat from within and no melting takes place, but if the weather turns warm, melting soon starts. If the house has been perfectly built the dome is of such even curvature that no water drips down, but only trickles down the sides. If there is any unevenness, however, dripping will commence. This is temporarily dealt with by pressing a block of dry snow against the spot from which the water drips. This block will adhere to the roof without any danger of its dropping until it becomes thoroughlysoaked before which it should be removed and be replaced by a dry block. Occasionally, however, one naturally forgets to do this and it is not uncommon to have a block of soaking wet snow drop on the bed upon your head or into any food that you are eating."

2: Stefansson--242 (1908-12) 1914 Copper Eskimo
356, 117

"Condition of the Houses. Their houses have no bad smell noticeable to me, They doubtless smell somewhat of seal oil, but so do our houses smell of the things we eat and use, and we don't consider them therefore vile. They are very careful that their lamps are trimmed and I have not yet seen a snow roof with traces of lampblack evident, and it would soon show on snow, ours was fairly black in a week, but then we don't understand lamps, except Tannaumirk."

Plate XI--DIPPER OF MUSKOX-HORN SHOWING REPAIR WITH COPPER RIVETS

8: Cadzow--21-22 (1919) 1920 Copper Eskimo
116, 415, 356

"Repairing with Copper.--Native copper is invaluable to the Eskimo of Coronation gulf for repairing broken household utensils, some of which are very fragile. Steatite [22] cooking vessels are repaired, when broken, by driving copper staples through the soft stone on each side of the fracture, and clinched on the inside.

A muskox-horn dipper is repaired when worn or broken by placing a piece of horn against the side to be mended and fastening it in place with copper rivets, as shown in pl. xi."

12: Collinson--172 (1851-53) 1889 Copper Eskimo
116, 342, 356, 177

"On our route we found the natives encamped near our first anchorage. The snow houses have certainly a very clean and comfortable appearance when first built, but they soon get abominably filthy. During the following day they were joined by another portion of the tribe whom we had not yet seen, and among these men we found a small axe and part of a pemmican tin, which showed they were the party who had met with the Investigator's people in the spring."

354 lamps of this type unless derived by them in trade from the Copper Eskimo, for
437 their convenient shape and large size caused them to command an extensive
439 market. Not only were they bartered from group to group throughout the Coronation Gulf area, but they were traded along the coast to the Netchilik Eskimo of King William Island, and westward beyond the natives of Mackenzie delta to Barrow.[1]

435 Their value naturally increased according to their distance from the source
354 of supply. Thus, on the west coast of Victoria Island, when the small 12-inch
322 lamp (Figure 55) fell and shattered its back rim, its owner, or more probably
237 her husband, did not discard it, as she would probably have done in Coronation
356 Gulf, but made an entirely new back piece of wood, which she lashed through three holes with cords of sealskin or plaited sinew.[2] The larger lamps, of course, were mended everywhere, sometimes with another piece of soapstone, more usually with wood, which was cemented with seal blood and secured with lashings.

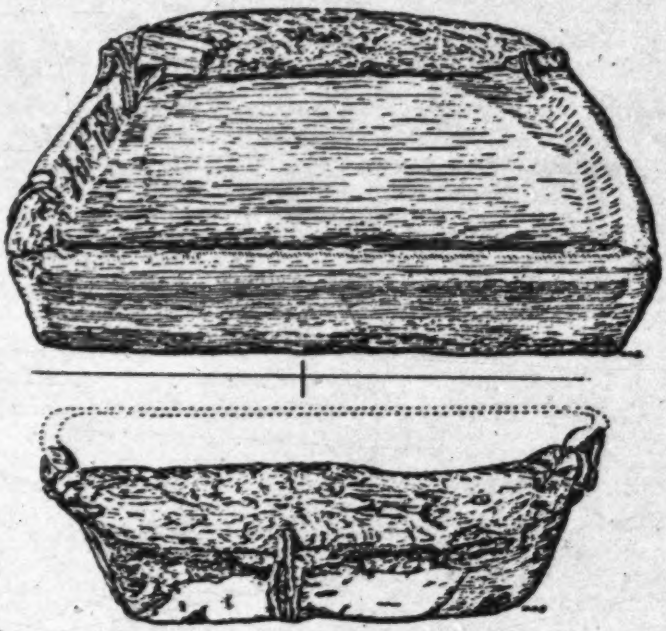

Figure 55. Lamp repaired with wood. IV.D.1809. Approx. 1/3.

354 The National Museum of Canada possesses two very shallow ellipsoidal lamps, obtained in Prince Albert Sound, that have no partitions, are rounded on the bottoms, inside and outside, and must be tilted forward to permit the oil to flow to the wick. One (Figure 56), 15½ inches long by 8½ inches wide, has been

[113]

[1] Cf. Simpson, John: The Western Eskimo; Arctic Papers for the Expedition of 1875, London, 1875, p. 287.
[2] The specimen is too heavily encrusted with blubber to determine the exact material of the lashings.

415
324 At each of the four upper corners a hole was drilled through the wall so that it issued about one-half inch below on the long side. The holes enabled the pot to be suspended by means of two loops of sealskin or plaited caribou sinew, one at each long end, from a horizontal rod; and the loops were adjusted to bring the bottom of the pot about one-half inch above the flame of the blubber lamp. In summer, when a pot was seldom or never suspended over an open fire, but rested on two or three stones, the loops were liable to hang down and be burned in the flames; accordingly, the housewife usually replaced them with two cords that ran diagonally between opposite corners, and allowed her also to raise the pot with one hand.

The wall of a pot often fractured at a corner hole, whereupon a second hole was drilled alongside the former one, in large vessels through the wall of the longer side, but in small ones occasionally through the end wall. Fractures in [414] the body of the pot were mended with short bands of beaten copper as we mend [381] china and porcelain, holes being drilled on each side of the fracture. The Copper Eskimo appeared to use no cement other than fat or grease to fill up the crack.

All pots, except the very smallest, had a low horizontal ridge carved across each short end about half-way down its outer face. Its original purpose, no doubt, was to facilitate the handling of the vessel, especially when mittens were worn, but in modern times it was largely ornamental, for it seldom projected more than about one-eighth inch and did not increase or decrease with the size of the vessel.

Pots varied in size from toys an inch or two long to vessels of 24 inches, capable of holding several quarts. An average vessel for use over a blubber lamp was about 18 inches long, 7 inches wide, and 4½ inches deep, with sides roughly ¼-inch thick. These were the dimensions at the top of the vessel; the bottom was about an inch shorter and half an inch narrower. Some of the larger pots in the possession of the National Museum of Canada have the following dimensions:

Catalogue number	Length	Breadth	Depth	Thickness
	Inches	Inches	Inches	Inches
IV.D.677	23¼	7¼	5	¼
IV.D.682	23	8¼	4¼	⅜
IV.D.668	22¼	6¼	6	⅜
IV.D.686	18¼	8¼	5	⅜
IV.D.1363	19	9	4¼	⅜

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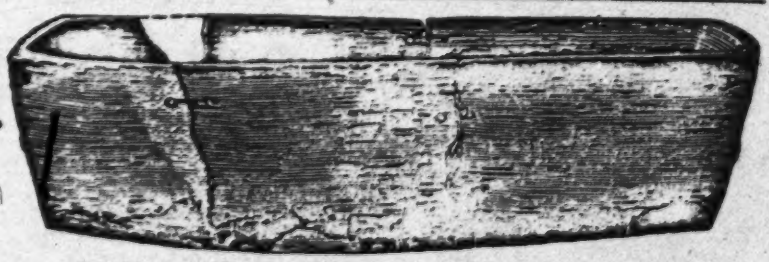

Figure 58. Soapstone pot repaired with copper bands. IV.D.1363. Approx. 1/2.

Three pots are shown in Figures 58-60. No. IV.D.1363 (Figure 58), obtained from a Prince Albert Sound or Minto Inlet native, is unusually

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interesting, because it has been broken across in two places and repaired with six copper bands. Moreover, unlike all the other pots from this region in the possession of the museum, it is made from a biotite chlorite schist. Yet in shape it is almost a duplicate of No. IV.D.676 (Figure 59), the sides in both pots being unusually convex. The latter vessel came from Coppermine River, and is of the usual soapstone (talc chlorite schist) from the quarry near Tree River.

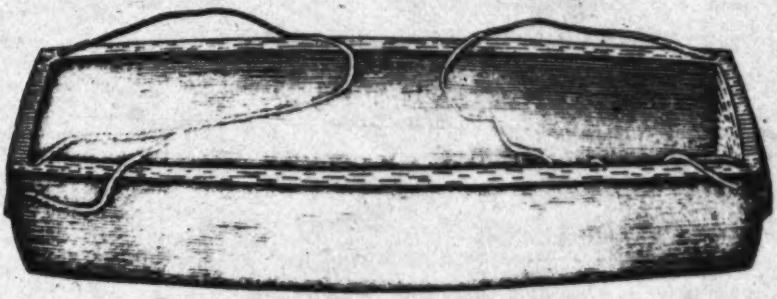

Figure 58. Typical soapstone pot. IV.D.676. Approx. 1/2.

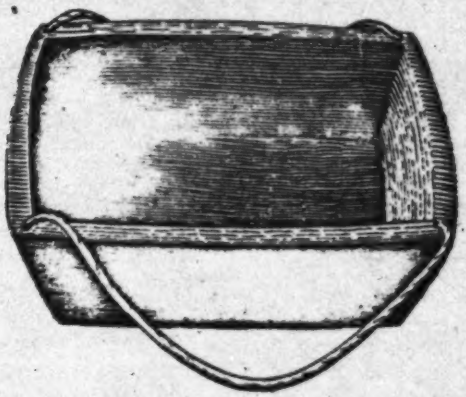

Figure 60. Squarish soapstone pot, now in Royal Ontario Museum, Toronto.

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From an artistic point of view it would seem that the pots of the Copper Eskimo have degenerated during the last 150 years, for Hearne gives a slightly different description of the vessels he saw in the Eskimo encampment at Bloody Fall, near the mouth of Coppermine River. "Some of those kettles are so large as to be capable of containing five or six gallons; and though it is impossible these poor people can perform this arduous work with any other tools than harder stones, yet they are by far superior to any that I had ever seen in Hudson's Bay; every one of them being ornamented with neat mouldings round the rim, and some of the large ones with a kind of flute-work at each corner. In shape they were a long square, something wider at the top than bottom, like a knife-tray, and strong handles of the solid stone were left at each end to lift them up."[1]

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[1] Hearne's Journey from Prince of Wales's Fort in Hudson's Bay to the Northern Ocean, edited by J. B. Tyrrell: The Champlain Society, Toronto, 1911, p. 101.

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SNOW SHOVEL

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Owing to the difficulty of procuring wood large enough for its manufacture, the snow shovel, which measured on the average 3 feet long by 18 inches wide, ranked with the table among the most precious possessions of the household. Often a native, unable to obtain one plank of proper width, resorted to splicing, and lashed two boards, one broad and one narrow, side by side. The cracks that developed in nearly all shovels were kept from spreading by similar cross-lashings of rawhide, until the average tool had as many as six or eight "splices."

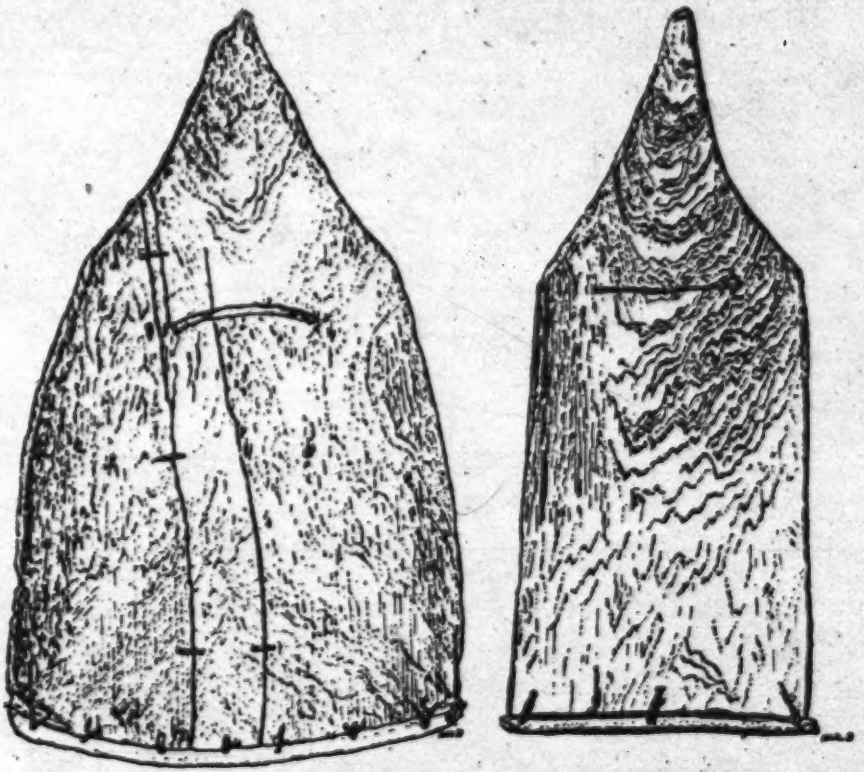

Figure 79. Snow shovels. IV.D.703, 1003. Approx. 1/5.

on its surface. At the bottom was an edging of bone (rarely ivory), securely lashed to the wood through a number of holes; and about the middle of the face was the handle, a half-hoop of antler pushed through two holes and pegged, or, more rarely, a strap of rawhide. Because this handle was liable to break through the wood, some natives strengthened the holes with bone gaskets. The general shape is illustrated in Figure 79.

284 [492] knot; or by a modification of the bowline. The sheep-shank was frequently used to shorten a dog's trace, so that the animal was brought nearer to the sled and to the stick of his master.

An unfinished thumb knot, where the end was not passed through the loop but remained outside so that the knot could be easily untied, was the usual knot for making one end of a line fast to a stone or a post. Just as our soldiers often use this knot for tying horses to a ground line, so the Eskimo employed it for tying their dogs to boulders. I never saw amongst them the other knot we often employ for the same purpose, the clove hitch, or its development, the clove-hitch bend. The ordinary hitch, however, came in for a multitude of uses, especially while packing in summer. [356] For instance, the household gear was rolled up in the sleeping skins and made fast by an ingenious combination of loops and half-hitches, and the end of the line that remained over became the carrying strap that passed around the shoulders.